

M-1137

Friday February 10, 1967 - IV

Part I

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Strong ABC

Something about Work. And it is probably a result of the trip and seeing other groups and again starting my favorite passtime of listening to tapes, which by the way is a chore I have to tell you. But still it is also very interesting because they, and particularly since I have been in Berkeley and those other places - Palo Alto - recently, not only that I remember the voices but I also know what particular problem they are up against. And the reason why I mention it is not so much to answer them but it is a problem that all the time comes up with us. *Person* What is really "I" and what is really "it" and why can't we Work. The concept of "I" - sometimes we call it an outgrowing of Magnetic Center because it has that kind of life. And it is as if this Magnetic Center as life in oneself tries to bring a contact between that what is in man in his inner life and that what is outside of him which, for the time being, we simply call His Endlessness or some higher force. And that the problem for man is to establish this contact and to hold onto it and then hoping that under the influence of that continued contact, something can take place in a man's personality and that gradually he will change. ¶ The same thing applies when a man tries to develop his "I" - that this "I" is located somewhere in himself and for the time being one assumes that it is in part of the brain and that it might even indicate the beginning of DO of an intellectual body if it could be full grown - but that this "I" has a certain characteristic. And in that sense it's quite different from ordinary subjectivity which is ~~what~~ represented in the totality of the body as we know it and as we know ourselves. We simply say that it is objective but I don't think it means very much because even with trying to give it that kind of a word we try to define it in such a way that it is non-subjectivity or that even this non-subjectivity should be taken away and then, what is left. That is in the beginning when one starts to Work, when every attempt one makes has to be started with a thought or a wish. And that although such wishes and thoughts are of a higher kind, you might say, that they

are interested in the possibility of further growth because that after all is what counts regarding Work - it is a question of growing out of that what we are now, hoping that sometime we may become free - that in that particular process I have to use the equipment I have and that therefore whatever I now conceive^{of} as the beginning or the creation of ^{an} "I" is without any question in the beginning 99 percent subjective.

X How to introduce this form of life is really dependent on the moment, so that really in the development of "I" simultaneity takes on much more of a real characteristic, even more than impartiality. Impartiality I can cope with. After many, many times I can become cold to that what I am so-called observing. But the moment is an entirely different kind of a concept because that (isn't) free^{from} as a moment^{free} from all subjective interpretations in time. And for a man to become free from time is a very difficult thing to do because everything in his life is dependent on the time as he experiences it and as it takes place in him and as it consumes him. And that therefore this characteristic of "I" has to be the moment as an objective something, again an objective entity, in which this "I" does not do any more than just observe^{ing} provided that impartiality and simultaneity have been fulfilled^{-have been-}. Now what is this "I" then if it is an observer. It has absolutely no characteristics with which you are familiar and that all the time, when I say "I" observes, I really don't know what I am talking about, because this "I" for me has no existence whatsoever since all that what I call existence for me always is subjective and always is dependent on what I think and what I feel. And to project something that is solely observe^{ing}, that is solely recording, is something that for me in the beginning has to become absolutely lifeless. It is much more like an ordinary piece of machinery that starts to record simply things without any further addition or subtraction - simply facts as they are and the acceptance of the facts as they are being^{ing} seen. The difficulty that we have is always that the reason why we want to Work is that there are certain conditions in life we don't like and that we feel we have to overcome. Also that the conditions in which we happen to live are not becoming to man and

that for that reason I would like to change the conditions in such a way that I become a better man. And this particular thought, and of course sometimes that kind of a feeling I may have about the condition in which I live is always at the base of my wish to want to wake up and that immediately when I start to wake up, that together with that together with that, there is a thought of a possible improvement of myself and that is really the reason why I do it. And to be able to segregate this wish solely to wake up and not to introduce anything that I hope for or that I wish then because of this state of being awake that that will change is again an extreme difficulty that you very seldom can overcome. ¶ There are then two parallel things and I have to learn to separate them. My mind keeps on hoping for improvement. It cannot help it because that is the sole reason why I am interested in Work. I am disgusted with myself or at least I don't like myself. I think there is a possibility of a change in the direction of evolution and that is the motivation in most cases because I don't want to become smug; I don't want to fall asleep with what I am; there is something that rebels in me - as long as there is life that has to be expressed. For that reason that mind and my feeling has to be in the direction of the possibility of waking up and it never can get there by themselves. Now parallel to that, at the same time existing, there has to be something that has to start functioning in an entirely different way, completely divorced from anything that has to do with any of my subjective manifestations. And in the first place I don't know what this "I" represents and only as it is a unit I say it records me - me as I am and the way I am and it doesn't matter how I am or how I describe myself, what particular word I give to myself or whatever it is that I like or dislike about myself, Impartiality I say I can get more or less across because it is not so difficult at certain times to be impartial to certain movements of myself where I really have no interest whatsoever and that I could become completely cold and in that way then I would fulfill this requirement of observing with impartiality. But the moment of the

recording - that is really where I always get stuck, and somehow or other the mass of the energy that is represented in my mind, that the mind continues to go on exactly the same way as before - that next to that something has to be directed which has even a much faster mode of operation of recording that what is being made aware of, and the other is in my mind that what is recorded as that what is being seen or what is received by ^{means of} ~~the~~ sense organs. In that sense I have an advantage because the awareness is an instantaneous thing. That is recorded as a fact of an awareness - I call it an ^{en}awaking - which then immediately impresses itself on the condition in my mental place, that is the mental place in my mind which is still free from all kind of other associations, and because of this - this recording at the moment when it actually takes place is for the ~~xxx~~ awareness possible. For that what is still subject to the alertness, it would be impossible. I have to change this now into an awareness which becomes for me instantaneous. And the experience then of that simultaneity of an existence as being, feeds not only the "I" but gives me a realization of an existence of myself which is an experience quite different from anything that happens to reach me through my mind or even through my feeling. The same thing is true when later on the feeling has to exist - I again say parallel to that what should be as an emotion registering in the form of a conscience and that these two new sense organs as Gurdjieff would call them have to be developed gradually and ~~xx~~ perhaps they are affecting each other because on the scale of the octave as you know the ^{DO-RE-MI} ~~do-re-mi~~ is parallel to the ^{SOL-LA-SI} ~~sol-la-si~~ of Kerdjan. ~~So there is really a~~ ^{may be} little bit of delay - first the consciousness, then a conscience - with different people it is different. Sometimes a conscience is before the consciousness. But it doesn't matter. Both of them are different from anything that I know in a subjective sense. ~~Therefore~~ ^{taken} Therefore, anything that I say about "I" observing me always has to be ~~stated~~ that that is all this "I" can do and must do and can never be interfered with anything that takes place in my ordinary existence. And there of course I run all the time into this difficulty because that what I know of myself in my ordinary way of knowing or what I know intuitively is always a subjective interpretation and subject to a

certain time lag which there is between the registration of something that I happen to see and that what is ~~really~~ being recorded in my ordinary mind. How to understand this awareness - I think it is extremely difficult and that many times I cannot really see how this moment can continue to exist and also that ~~in the~~ ^{at that} moment ~~it~~ should have to continue in existence, it can never make a line of time because it is not subject to that kind of ^{dimension} ~~it~~. An awareness as a state of awakening is a state only - it is not a state which is measured by time at all. It is a state that happens to be and not dependent on the content of everything that I have in my ordinary mind ^{or even in my} ~~and my ordinary~~ feelings. ⁴ So this "I" - I call it that as a beginning of something that gives me ~~life~~ light, and again the light is registered as an awareness of the existence of such light. It is not seen as with eyes and it is not recorded in the same way as an eye records a visual image. This is the () difficulty that I run up against - the registration of an awareness in the mind is not at all like that what is recorded in the ordinary mind. I have to learn how to accept the fact of being and then the realization of that being as it now makes "I" exist, must exist at the same time when all the rest continues. For that reason in the very beginning all the time we fall back on the ordinary functions of ourselves and we forget time and time again that "I" has to remain in existence as a separate entity. How to help this condition because it is extremely difficult and to become aware even of simple behaviour forms also that I ~~lose~~ lose because I can be at a moment and I can never extend it. The way to help it is that one makes out of the ordinary personality as much of a unit as one can make. That is, the thoughts and the feelings and that what is physically as a posture has to be connected with each other intentionally, not because it happens automatically or mechanically. It has to be made under the influence, and this again is the influence of Magnetic Center, - it has to be made into an entity. It has to become, when one is observant and when there is an "I" - the object has to take on the ~~form~~ of that what is His Endlessness, Regardless of how little the different centers have developed and how difficult it is even to separate the centers from each

other - this will help ^{#I*} to continue to exist as an awareness and a fact of awareness and a realization of an awakening state in which there is light. This light affects the unity of the personality. The more concentrated in that way my wish, a real wish in which my mind and my posture or that what is the body even if it is busy in doing certain things that have to do with an activity which I become observant of, that even with that there has to be in a certain unity as represented by - I call it light, ^{because} that is what is Magnetic Center - and this desire of this unity has to be so strong that it wishes to be free. ^{If} You see you will never be able to Work unless there is all the time this constant desire, based of course on the necessity and on the need of having to Work and unless that wish is there honestly, seriously and simply, there is no result to be expected from any attempt of wanting to so-called ^{to} wake up or to be aware. It has to start within one with such a wish of knowing ^{that in} what one is, ^{it} it is not right and it has to be changed. If one has towards this kind of Work a prayerful attitude, ^{if} I say that in that particular case one unites everything of oneself as the three different functions, that that kind of a prayer, instigated by the wish of Magnetic Center to become free, will reach God or His Endlessness and that because of that something is created around the personality which will enable the ^{#I*} to continue to exist. ^{If} It may be a little difficult to understand it. The one thing that has to be kept in mind is that ^{#I*} is something I cannot describe and that it has nothing to do with any of the attributes of what is my personality as it is. Nothing whatsoever. The existence only is the fact that I could recognize as an experience when ~~I'm~~ I'm aware and the continued awareness creates the state of being awake. How close that is now together with the development of conscience depends entirely on what I feel it because together with this wish of wanting to grow up I also have to have the wish that I have to have a measure and that that what I now wish to grow has to be measured against something - again coming from whatever I think or know about the possibility of His Endlessness almost I would say coming to earth. That what I now in the moments of my real realization of my existence I ^{would} call my conscience has to learn how to become honest enough to judge whatever the result is of that what is

being seen as a recording through my ¹¹I¹⁶ - that that is put in a scale to be measured against that what I believe as a concept of His Endlessness or infinity. Again this is a very difficult problem. Again I have to start out with something I don't know anything about and it is this constant trial and error on which is based (if you study Gurdjieff)) that one has to do this thousands of times. It cannot be done by just simple wishing *. It has to be done with something in oneself crying out to the possibility finally of trying to become delivered from that what is binding it. And this sincere ^a earnest yearning towards the possibility of finally to be united like one makes one's own entity as if one - that finally will enable one to have the experience of that kind of oneness. ~~Thank God for work~~ ^{because it} ~~That~~ That is the only thing that will help.

Part II

It's a very good beginning because I wanted to say something about silence. As you know, that's not the silence I mean. The way we usually understand silence is the absence of some noise. The way silence has to be understood as a result of the Si of Kesdjan is silence. That's a different thing entirely. It's not the exclusion of noise or activity. It's (exactly) activity to its highest level. Silence is not at all sleep. Silence is the highest state of awakening for us that is possible in which state everything that belongs to our feeling and our emotional center which then has started to develop as the sol la si of that particular octave is at the point of completion. That is the indication of the si do. It is at the point of death. It is that kind of silence that leads to a new form of life; it is the silence in which everything has been dropped away and one has loosened all bonds with that what is still a feeling state or to some extent an emotional state and in its place has come a very definite desire to loosen up that what binds one still to that what is now Kesdjanian body. I'm talking now about a form of life which is really not dependent any more then only ~~is~~ in its very beginning on the ordinary existence of ourselves on earth. And this question of silence is not so easy because it has to come after a period of aspiration and inspiration as indicated by the sol and la of the Kesdjanian octave. Aspiration for us means that we aspire towards something higher than we are and wish that what is higher either, that it comes down to us or that we can climb up towards it. It doesn't matter how it is reached. Sometimes already in this aspiration silence can be of great help and then in that particular state, that what is higher than we are comes down to us. Usually it's the other way - it is a very definite activity which has to do with an understanding of that what is now what one is aspiring to. And to be able to overcome that what is in the way of that. In aspiration one finds out what the difficulties are without being able to solve them. And for that the next step - it is la in the Kesdjanian octave - is necessary, which is inspiration. Inspiration is a realization of inner strength. When one is ~~is~~ inspired, something has to be inside of one which starts to function in a very definite way. Again it is Magnetic Center. Particularly Magnetic Center for Kesdjanian body because on

the basis of emotion Magnetic Center will be free and for that reason the la in that octave is of extreme importance because it means that one will have to make the allowance to let Magnetic Center speak - and inspire - and make itself known - that it wishes to develop to that extent that even that what is now feeling and which has become emotion can be sacrificed for the sake of silence. This is inspiration towards that kind of an aim and it also has its end because inspiration can only define what is really the motivating force and also what is in the way. What is in the way is a certain form of tightness - a certain form in which all different things have been combined to make it much and much more difficult to penetrate into it. It is indicated by the si do which is again a condensed form of the octave in which the half note is filled with all the material which used to go in one note - now it is half a note. And it creates in oneself, at the Kesdjanian level this time, a tremendous pressure and it is a question now with the inspiration to find an outlet for the possibility of this emotional energy to grow out and to become useful. It has to become useful in the first place to help dissolve this pressure in one. The pressure based of course on the inspiration of wishing - wishing to be united and to become a man. And the outlet has to be found in the exclusion of everything else that can be objectionable - not only words but the totality of oneself. That is now I'm speaking about emotional center as grown out into Kesdjan, which of course can be reached for a man even if he has his body on earth because there are many functions in this Kesdjanian body when it once has started to grow and it is the only way by which finally the Soul will be able to live and how the Soul will be made. This si - this si do - this condensed quantity of energy which is pent up has to have an outlet. The outlet has to be based on the wish to evolve further and that even at the sacrifice of Kesdjanian body - that is all emotions could be sacrificed for the one aim - to become conscious in the real sense of the word by overbridging now all the difficulties that are in the way and even creating all the difficulties that still might come in the way so that one is fully prepared because of this outlet that now can exist in the form

of conscious labor and intentional suffering which of course belong to the Soul scale and belongs to the fa of that particular octave, but the si do is at the same level. And the flow of emotional energy has to go in that direction of wanting to build the Soul to its completion so that it could become permanent because the Soul by that time is ~~still~~ temporary - it is still subject to change and it still could return to its original do. Even if, with work - observation and everything connected with it, participation and experimentation - it is still possible that it becomes ~~a~~ useless. The silence as meant by the Kesdjanian body at the si do expresses itself in the flow of energy coming from that what is now completely immune to the rest of the world. In that way it is silence regarding the rest of the world and for the rest of the world it is dead. Within oneself it is completely alive. In the first place, because of the pressure it has. In the second place, because it becomes cognizant of the aim for which this emotional energy is required. And it is the actual creation in one of such difficulties which must be unsurmountable and still have to be conquered by means of a conscious effort on ones part. God cannot be reached in any other way and He refuses to come down. He stays where He is. It is already the realm of man number seven and even in the si do of the Soul body that God starts to live. But He will never come down to the fa. We have to go across that and this is the function of the si do of Kesdjan' and it only can operate when everything else is quiet, when one has loosened oneself from all bonds of earth, loosened oneself from all the likes and dislikes, loosened oneself from everything that is now bondage and which prevents Magnetic Center really to become operative. Everything has to be removed; everything has to be lost; and then everything can be gained. And this is the activity I meant - the activity in this period of silence in which the (release) of that what will become creation is now in the si do finally loosening itself up and going over slowly to the do and dying in this attempt in order to appear in a new form as the sol la si of ~~a~~ Soul. The Soul is the Phoenix of man, dying in the ashes of all

that what is still mortal - and Kesdjanian body is still mortal because it is still subject to the laws of death - the Phoenix is not. It stays above the fa of the Soul octave and for that reason it is free from all bondage and for that reason it is ready then to become one. To fly, as it were, towards that where His Endlessness dwells. Or perhaps, to say it better, it has in it because of this creation as coming from emotional energy from Kesdjan, it has in it the possibility of a realization of what is the difference between finiteness and infinity. And by crossing ~~the~~ the bridge of the Soul body there is a sign at sol and it says "Towards Infinity". This is the point at which man leaves and has a choice in which he can return to earth or he can live wherever his life will carry him. It doesn't matter any more because at such a point, because of the utter silence he has gone through, he has done away with everything that has bound him and held him and once having reached this freedom he then has a choice to select where will his presence be most beneficial. The question of silence came ~~up~~ in one of the meetings and that is why I want to talk about it because I have said almost glibly sol la si of Kesdjan ends in silence and that the si means silence, without really explaining it of what is involved, and in order not to have any or create any wrong impression that silence is like we know - again, this concept of silence is entirely different from what we understand by it and that all our subjective concepts do not hold water when they come to an objective world. It is as if in this silence one is realizing that kind of speed which is beyond all activity but which includes all activity, having become at the moment of the si going over into do as one and then that carries-this oneness at si do - carries one towards the fa ~~xxx~~ bridge of the Soul in order to help the human being with a Soul half way formed across the bridge so that from that time on there is no more return needed; although he might choose to go back, he doesn't have to. To some extent in the sol la si of Soul a man has reached his goal as far as his life on earth is concerned, as far as the possibilities of man for the reason he was created, having lived to the fullest extent and paid to the greatest amount needed by that what has

caused him suffering, he now will be able to enter into the kingdom of Heaven and with the kingdom of Heaven he will have a new task - to help His Endlessness to maintain and to help create and to help and if necessary to be used as messenger - to return to any place in the universe in order to help those forms of life which are struggling for freedom, to show them how to reach it. Don't use the word silence too glibly. It is a tremendous concept and you ought to realize what is really meant and before that one is in fear and trembling and whatever awe one could have as if His Endlessness could talk to you - because of this silence you will be able to hear your conscience speak but in a language which belongs to Kerdjan. So work.

TRANS + ROUGH: ?

1st Proof: K Paras (+ 82)